

KA SYNGKHONG JINGTIP-2



La pynmih da ka :

KHASI AUTHORS' SOCIETY

Ban kynmaw ia ka jingrakhe *Lyngkhuh Snem*
Bashiphew ka Seng, bad ia ka jingdap
Shispah Snem jong ka kot khubor
" U NONGKIT KHUBOR "

KA
SYNGKHONG JINGTIP — 2

(Sept. 1989)

La Pynmih da ka :

KHASI AUTHORS' SOCIETY

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Na u Editor

Sngewkmen shibun eh ba kum ka Seng (KAS) ngi lalah ban pynmih pyrthei pat ia kane ka Makasin jong ngi (Ka Syngkhong Jingtip - 2) mynta u snem hadien ba ngi la pynmih ia ka Syngkhong Jingtip-1 ha u snem 1986 bad ba ngim shym la lah ban pynmih ha ki snem kiba bud na ki daw bym lah kiar.

Da ka jingsngewkhia, ka Seng ka la rai ba ngi la dei ban iai bteng pat ha kaba pynmih ia kane ka Makasin, khamtam mynta u snem kum ka jingkyrmaw burom kyrpang ia ka jingdap SHIPHEW SNEM KYNTHIH jong ka Seng naduh ba la sdang ia ka, ruh ha kajuha ka por, kum ka dak jong ka jingkyrmaw burom kyrpang ia ka jingdap SHISPAH SNEM ka jingwan mih pyrthei jong ka Kot Khubor Khasi (U Nongkit Khubor). La sngewdei namarkata, ban pynmih kyrpang mynta da kaba pynrung lang ia ki jingthoh kiba ia dei lang ia kitei baroh ar tylli ki jingja.

Kumta, ka Publication Sub-Committee ka la jied kyrpang ia kine ki Rangnah kiba ngi la ai kyrteng rvngkat bad ki jingthoh jong ki ha kane ka Makasin. Ki jingthoh hi ki long khlem pep ki jingai sngewbha ia ki paidbah Nongpule khamtam ia kito ki Samla pule jong ngi. Lyngba kane ki jingthoh, ngam artatien ei ei ban ong, ba ha uba ne kaba nang ban pyndonkam bha, ki long da shisha, U Mawkordor bad u Prew ha ka thoh ka tar Khasi ban biin lynti sha ka jingjanai. Kumta, ngi ieh noh ha ki Nongpule bad kiba nang ban pyndon kam bad newkor ia ki.

Ha kaba iadei bad ka jingpynmih ia kane ka Makasin, ngam lah khlem da pynpaw ia ka jingsngewnguh ia baroh ki Dkhot jong ka Publication Sub-Committee na ka bynta ki jingiatrei lang jong ki khlem jingtyngkai ha kaba ngi la lah ban pynmih ia kane ka Makasin.

Sngewdei ruh ban ai khublei kyrpang ia baroh kito ki para Nongthoh kiba la ai ia ki jingthoh ba kordor jong ki, ha kaba ngi la lah ban pynmih ia ki jingthoh ba kordor jong ki, ha kaba ngi la lah ban pynmih ia kane ka Makasin. Ka jingsngewnguh ka leit kyrpang ruh sha I Bah David Roy Syiemlieh iba long uwei na ki Akhia jong ka Jaitbynriew jong ngi, na ka bynta ka Jingthoh ba kordor jong i kaba long da shisha U Prew ia kito kiba kwah ban ngam ialade ha ki niamra ba kham jylliew ha kaba wad bad tih ia ki jingtip kiba kham janai.

Ym lah ruh khlem da pynpaw ia ka jingsngewnguh ia ki bor Sorkar bad ia kito baroh kiba ia kyrshan met bad mynsiem ia ka Seng ha kine ki shiphew snem ba la lah.

Ym lah ruh ban iaid lajt khlem da pynpaw ia ka jingsngew burom ia I Bah Wan Kharkrang. U General Secretary jong ngi, uba la pynlut por bad bor ha kaba khyllie bad pule bniah ia ki Bui jong ka Seng naduh basdang haduh mynta bad uba da ka jingtrei shitom jong u met bad mynsiem u la lah ban buh ryntih ia ki jingjia ter ter kumba ki long bad ba ngi lah ban iohi ha ka lynnong "Khasi Authors' Society - 1979 haduh 1989".

Ka Seng ka khmih lynti bad ka don ruh ia ka jingkyrmen kaba skhem ban shakri ia ka Ri bad ka Jaitbynriew lyagba kane ka Makasin bad ka kyrpad ruh ia ki Para Ri baroh ba kin ia ai mynsiem bad snoh kti ha kaba kyrshan ia kane ka Makasin khnang ba ka lah ban nang kiew irat na ka por sha ka por,

Khublei.

Jaiaw Langsning,
Block - III
Shillong - 793002.

Firmly S. Lyngdoh
Editor

Ki Jingk dew

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KHASI AUTHORS' SOCIETY — 1979 HADUH 1989

- “(a) Ban lum bad bah pynmih ia ki jingtip ki
bin iarap ban kyntiew bad pynriewspah ia
ka ktien bad ia ka thoh ka tar Khasi;*
- (b) Ban pynshlur ia ki nongthoh ban pyndonkam
ia la ki sap na ka bynta ban kyntiew ia ka
thoh ka tar Khasi sha ka kyrdan kaba kham
sha khlieh’.*

(La sot na ki bynta kiba shakhmat jong ka Article 2
jong ka Constitution ka Seng)

Ha ka taiew nyngkong jong u Nailur 1979, katto
katne ngut na ki rangbah nongthoh kot Khasi, da ka
jingthrang ban pyniar bad kyntiew ia ka thoh ka pulu
Khasi, ki la sngewdei ban don ka Seng jong ki nong-
thoh kot Khasi. Kumta ha ka 1: jong u Nailur 1979,
ka la don ka jingialang ha Scorpio Printers, Mawkhar,
Shillong, hapoh ka jingpyniaid jong i Bah B. Chedrack
Jyrwa, bad ki rangbah nongthoh kiba iadon lang ha
kane ka jingialang ki long i Bah H W. Sten, Bah L.
Gilbert Shullai, Bah E. Weston Dkhar, Bah Donbok
T. Laloo, Bah Hughlet Warjri, Bah Kitbor Wayne
Nongrum, Bah Hamarbabiang Mylliemngap bad Bah
Krieshon Raptap. Dei ha kane ka Sngi ba la seng
ia ka KHASI AUTHORS' SOCIETY da kine ki khyn-
diat ngut ki rangkynsai, bad ka jingialang ka la jied
ia ki nongkitkam kumne harum :-

Bah H W. Sten	- President
Bah B C. Jyrwa	- General Secretary
Bah H. Warjri	- Joint Secretary
Bah L G. Shullai	- Treasurer

Ha ki jingialang kiba hadien, la jied ia i Bah Donbok T. Laloo kum u Vice President, ia i Bah K. Rapphap, Bah E.W. Dkhar bad Bah K.W. Nongrum kum ki dkhot ka Executive Committee, bad ia i Bah H. Myllemngap kum u Auditor.

Ha ki taiew kiba bud, ka Executive Committee ka la pynrung dkhot sha ka Seng ia kiwei kiwei de ki rangtah nongthoh kot, bad ha ka 9 tarik u Risaw 1979 la wanrah bad pdiang ia ka Constitution jong ka Seng, hynrei ia kare ka Constitution la pyndam noh hadien ba la wanrah bujli da ka Constitution thymmai kaba kham janai ha ka 14 tarik u Nailur 1982. Ha ka Sngi Lyngkhuh Snem Bahynniew, ka Seng ka la ioh la ka Lama, bad ha ka 27 tarik u Jylliew 1987, la pdiang ia kire ki kyntien: PYNIAK KA KTIEN KHASI kum ka motto jong ka Seng.

Ha ka 9 tarik u Rymphang 1980, la pynlong ia ka General Council kaba nyingkong ha Mawkhar Christian High School, bad la jied ia kine ki norgkitkam harum na ka bynta shi snem :-

Bah H.W. Sten	- President
Bah Donbok T. Laloo	- Vice President
Bah B.C. Jyrwa	- General Secretary
Bah H. Warjri	- Joint Secretary

La jied ruh ia i Dr. R.S. Lyngdoh, Bah Webster Davies Jyrwa, Bah R.T. Rymbai bad Bah Maurice. G. Lyngdoh kum ki dkhot ka Executive Committee. Ka Executive Committee ka la jied ia i Bah L.G Shullai kum u Treasurer ka Seng bad ia i Bah H. Myllemngap kum u Auditor.

Kine harum ki long ki nongkitkam ka Seng ha
ki anem kiba hadien :-

1981

Dr R S. Lyngdoh	- President
Bah W.D. Jyrwa	- Vice President
Bah M.G. Lyngdoh	- General Secretary
Bah H Warjri	- Joint Secretary
Bah Playnes R. Mawthoh	- Treasurer
Bah Bevan L. Swer	- Editor

Dkhot ka Executive Committee : Bah R.C. Jyrwa,
Bah H W. Sten, Bah Kynpham Singh, Bah L.G. Shullai,
Bah R.T. Rymbai bad ia i Dr. Bajubon R. Kharlukhi
la jied kum u Auditor ka Seng,

1982

Dr. B.R. Kharlukhi	- President
Bah W.D. Jyrwa	- Vice President
Bah E.W. Dkhar	- General Secretary
Bah H. Warjri	- Joint Secretary
Bah P R. Mawthoh	- Treasurer
Bah M G. Lyngdoh	- Editor

Dkhot ka Executive Committee : Dr. R S. Lyngdoh,
Dr. H. Bareh, Bah R.T. Rymbai, Bah Kynpham Singh,
Bah B.C. Jyrwa, bad ia i Bah K.W. Nongrum la thung
kum u Auditor.

1983-85

Bah R.T. Rymbai	- President
Bah D.S. Khongdup	- Vice President
Bah H. Warjri	- General Secretary
Bah K.W. Nongrum	- Joint Secretary
Bah P.R. Mawthoh	- Treasurer
Bah M.G. Lyngdoh	- Editor.

Dkhot ka Executive Committee : Bah W D Jyrwa,
Bah L.G. Shullai, Bah Dlosing Lyngdoh, Dr R S Lyng-
doh, H W Sten bad hadien la co opt ia i Rev Fr. Sngi
Lyngdoh, Bah B C Jyrwa bad Bah E.W. Dkhar. Ia
i Bah W.R. Laitflang bad Bah Dnboek T. Laloo la
jied ba kin long ki Auditor.

1985-87

Bah R.T. Rymbai	- President
Bah W.D. Jyrwa	- Vice President
Bah Donbok T. Laloo	- General Secretary
Bah S. Khongsit	- Joint Secretary
Bah P.R. Mawthoh	- Treasurer
Bah M.G. Lyngdoh	- Editor.

Dkhot ka Executive Committee : Dr. H.W. Sten,
Bah E.W. Dkhar, Bah L.G. Shullai, Bah H. Warjri,
Bah Chosterfield Khongwir, bad ia i Bah K.W. Nong-
rum bad Bah H. Mylliengap la thung kum ki Auditor.

1987-89

Dr H.W. Sten	- President
Bah M.G. Lyngdoh	- Vice President
Bah S.S. Majaw	- General Secretary
Bah Pascal Malngiang	- Joint Secretary
Bah C. Wolflang	- Treasurer
Bah E.W. Dkhar	- Editor

Dkhot ka Executive Committee : Bah L.G. Shullai,
Bah W.D. Jyrwa, Bah B.C. Jyrwa, Bah P.R. Mawthoh,
Bah H. Mylliengap bad ia thung Auditor ia i Bah
L.H. Pde bad Bah Humphrey Blah.

1989-91

Bah M.G. Lyngdoh	- President
Bah Dlosing Lyngdoh	- Vice President
Bah W. Kharkrang	- General Secretary
Bah F.S. Lyngdoh	- Joint Secretary
Bah C. Wolflang	- Treasurer
Bah B.C. Jyrwa	- Editor (i la iehnoh ia ka kam hadien shipor bad ia aiti ia ka kam Editor ha i Bah F.S. Lyngdoh)

Dkhot ka Executive Committee : Bah P.R. Mawthoh, Bah S.S. Majaw, Kong A.D. Tham, Bah L.H. Pde, Bah Bevan L. Swer, bad la thung Auditor ia i Kong Streamlet Dkhar bad Dr. H.W. Sten.

Ha kine ki shiphew snem ba la lah, ka Seng ka la pyndep shibun ki kam ban pyniar bad kyntiew ia ka thoh ka pule Khasi. Ka lyngkha ka long kaba iar bad dang donkam shibun ban lur, hynrei ngim don hor ban lur stet na ka daw jong ka jingduna ka fund. La katta ruh, ka Seng kan iai trei len lade na ka bynta ka lawei baphyrnai jong ka jai bhyriew Hynniew-trep. Kawei kaba ka Khasi Authors, Society ka angnud eh ka long ban ioh ia ka jingithuh (regonition) ia ka ktien Khasi da ka Sahitya Akademi. Kumta, ka la bteng ia ki jingialeh ha ka kane ka kam, bad ki jing-trei shitom jong ka ka Sahitya Akademi ka la phah ia ka Expert Committee ban wan tohkit, bad kane ka Committee ka la poi ha Shillong haka 17 tarik jong u Kyllalynkot 1985. Hynr-i kane ka jingwan jong ka Expert Committee kam shym long kaba seiso kumba ka Akademi ka la buh teng ia ka rai jong ka na ki daw ki bym shongnia satia. Ki jingialeh ki nangiaid haduh mynta bad ka Seng kan ieng skhem triang haduh ban da jop.

Ki Dkhot Ka Khasi Authors' Society

Ka jingdon jong ki dkhot ha ka Seng haduh u Nailar '89 ka long 60 ngut. Kiba la khlad noh ki long i Bah Kynpham Singh bad i Bah S.J. Duncan (jaid Hujon)

Ki dkhot :-

- | | |
|----------------------|------------------------|
| 1. Dr H.W. Sten | 7 Bah H. Warjri |
| 2 Bah B.C. Jyrwa | 8. Bah H. Myllemngap |
| 3 Bah L.G. Shullai | 9 Bah Krieshon Rapthap |
| 4 Bah E.W. Dkhar | 10 Dr. R.S. Lyngdoh |
| 5 Bah Donbok T Laloo | 11 Bah R.T. Rymbai |
| 6. Bah K.W. Nongrum | 12 Dr. H. Bareh |

- | | |
|-----------------------------------|---------------------------------|
| 13 Bah S. Khongsit | 37 Bah Tyllibor Dkhar |
| 14 Rev. I. Kharkongor | 38 Bah Kremling Lartang |
| 15 Bah M.G. Lyngdoh | 39 Kong Alvareen D. Tham |
| 16 Bah W.D. Jyrwa | 40. Kong Tngensi Rynjah |
| 17 Bah H.O. Mawrie | 41 Bah Nobait Swer |
| 18. Bah Chosterfield,
Khongwir | 42 Bah Sondar S. Majaw |
| 19 Bah Bevan L. Swer | 43 Bah Anthony Jala |
| 20 Rev. Fr. Sngi Lyngdoh | 44. Bah C. Wolflang |
| 21. Bah D.S. Khongdup | 45 Bah Remy Phankon |
| 22. Bah Humphrey Blah | 46 Bah W. Kharkrang |
| 23 Bah Dlosing Lyngdoh | 47 Bah P. Malngiang |
| 24 Bah Justman Kharmih | 48 Bah Reginald Nongkyn-
rih |
| 25 Bah Korresterwell Majaw | 49 Bah Rajjesh K. Lyngdoh. |
| 26 Bah S. Quotient Sumer | 50 Bah S. Shangpliang |
| 27 Bah L.H. Pde | 51. Bah Carlus L. Lare |
| 28. Bah P.R. Mawthoh | 52 Kong Streamlet Dkhar |
| 29. Dr. B.R. Kharlukhi | 53 Bah Jerome Diengdoh |
| | 54 Bah K.K. Kharlukhi |
| 30 Bah W.R. Laitflang | 55 Bah V.J. Lyngdoh |
| 31 Bah Firmlystar Lyngdoh | 56 Kong Rose Mukhim |
| 32. Bah T.M. Pyngrope | 57. Bah E.K. Nongbet |
| 33 Bah P. Kharlukhi | 58 Sr. P. Kharakor |
| 34 Bah G. Bereh | 59. Bah Nolmon Roy |
| 35 Bah W. Tiewsoh | Gassah |
| 36. Bah Osoar M. Wahlang | 60 Bah Jor Manik Syiem |

Ki Kot Ba La Pynmh Da Ka Khasi Authors' Society

1. Ka Thiar Ki Longshwa (Poetry) - 1980, Reprint 1988
2. Ka Thiar Ki Lyngshwa (Prose) - 1984
3. Ka Thiar Ki Nongthoh (Vol I) - 1980, Reprint 1988
4. Ka Thiar Ki Nongthoh (Vol II) - 1981
5. Ka Thiar Ki Nongthoh (Vol. III) - 1981
6. Ka Thiar Ki Nongthoh (Vol IV) - 1982
7. Ka Thiar Ki Nongthoh (Vol V) - 1984
8. Ka Syngkhong Jingtip 1 - 1986
9. Ka Syngkhong Jingtip 2 - 1989
10. An Introduction to the Khasia Language by Rev. William Pryse - 1988

Tang Jingkynmaw

U bah Kynpham Singh u la khlad noh na ka pyrthei ha ka 22 tarik u Nailur 1984. La leit on thang ia u ha ka 24 tarik.

U la long u nongthoh kot Khasi bad u dkhoh jong ka Khasi Authors' Society. Ha ka snem 1982-83 u la long ruh u dkhoh jong ka Executive Committee ka KAS.

La kha ia u ha Umsohsun ha ka 17 tarik u laiong 1925. La pass B.A. na St. Edmund's College, Shillong, (Calcutta University) ha ka snem 1944. La pass B.Sc., (Agricultural Engineering) na ka Allahabad Agricultural Institute, Allahabad University ha ka 1951. La pass M.Sc., na Iowa State University, U.S.A.

Ki kot Khasi ba u 'a thoh ki long :

1. (i) Ka jingsdang ka jingspel bad jingthoh ia ka ktien Khasi da ki Roman.
(ii) Ki kot Khasi ba la thoh da ki Khasi.
(iii) Ka jingsdang ki skul ha Ri Khasi.
(iv) U Babu Jeebon Roy.

La pynmih ia kine ki jingthoh ha ka snem 1969.

2. Ka Jingim u Babu Jeebon Roy (1972).
3. Ka por bad ka kam u Rash Mohon Roy jaid Nongrum (1979).

Tang Jingkynmaw

U Simon Jenkin Duncan Hujon u la khlad noh na pyrthei ha ka 6 tarik u Kyllalynkot 1984. La kot 86 snem ka rta. La tep ha u lum jing-tep Balang Presbyterian, Umlynka, ha ka 8 tarik.

U la long uwei na ki dkhot ba nyngkong jonꝯ ka Khasi Authors' Society.

La kha ia u ha ka 4 tarik u Jymmang 1897 ha Shillong. La pas ia ka BA na ka Scottish Church College, Calcutta University ha ka snem 1920.

La rung kam kum u ophisar ha ka Assam Civil Service (1922). La pyrunꝯ ha ka IAS ha ka 1948. U dei u Khasi I.A.S uba nyngkong eh.

Ki kot Khasi ba u la thoh ki long :

1. Phuit! Ka Sabuit! Bad kiwei kiwei de ki khana (1968).
2. Ka Tiewlarun (Drama Khasi) bad kiwei pat ki Syntiew (Poetry) 1968.
3. U Androklis bad u Sing (da u G.B. Shaw) 1978.

Khyndiat halor " U Nongkit Khuber "

— *Bevan L. Sner*

Ka snem 1841, kumba ngi ia tip baroh, ka long ka snem kaba kyrpang ha ka histori ka thoh ka tar Khasi. Dei ha kane ka snem u Rev. Thomas Jones u la sain dur ia ki dak thoh Khasi ha ki dak Roman bad ieh loh ia ki dak-thoh Bengali kiba la don lupa ha shuwa ka jingwan jong u sha Rilum Khasi bad Jaintia. Nangne ter ter la mih ki kot A B, nangta Ka Kot Jingrwai Khasi, ka jingpynkylla Khasi ia ki bynta ka Kotbah bad kiwei kiwei. Hapdeng kine ki snem ka pyrthei ka thoh ka tar Khasi kaba dang khie lung bad kaba dang kynthong ka khib wit tad lyna nanar ka don ka jingthmu ban kyntiew shuh ia ka jingbang ka jingpule kot bad ka jingang ud ban pynphriang ruh ia ka jingnang jingtip bathymmai hapdeng ka jaitbyriew. Kumta ka la mih kawei ka jingpyrkhat hapdeng ki missioneri na Ri Wales, kiba long ruh ki nongprat lynti ia ka thoh ka tar kan pynmih sa ka kotkhubor kaba man u bnai ha ka ktien Khasi. Kane ka jingpyrkhat ka la urlong ha u Naiwieng jong ka snem 1887 ha kaba ka kotkhubor banyngkong tam ha Ri Khasi bad Jaintia ia kaba la jer kyrteng U Nongkit Khuber ka la mih pyrthei bad u Rev. William Williams u la long u editor ba nyngkong tam jong ka. Kumba lah ban tip ia kane ka kotkhubor la shon ha kawei ka iing-shon-kot ha Calcutta kaba kyrteng ka Star Press.

Hangne khyndiat, une u nongthoh u phla ba shuwa ban un thoh ia kane ka artikil, u la pyrshang ban leit wad leit thud kylleng ban loh kopi ia kane ka kotkhubor na kit ki briew kiba la iathuh ki don ia ka. Sngewsih ban ong ba haduh ba kane ka jingthoh ka leit sha iing-shon-kot, um shym la lah ban shem ia ki dular tynrai, tad kito kiba ju don ia ka ki iathuh ba kim tip shuh "iano ki la ai". Wat la katta, ruh la pynshong nongrim ia kane ka jingthoh halor kiwei kiwei pat ki dular kiba la mih pyrthei bad kren ei ei shaphang kane ka kotkhubor.

Haba ngi ia phai biang sha ka phang, lyngba U Nongkit Khubor la plie wang ia ka lad ka lynti ha kaba ki, riew don sap thoh jong ngi kin sei madan ia la ki matti barieh lada ha kano kano ka rukom thoh kaba ki mon bad sngew bit ban thoh. Shisha kane ka kotkhubor ka sakhi shai ia kata.

Kumba lah ban shem, shuwa ia ka snem 1889 ym shym la don mano mano na ki briew jong ngi kiba la pynmih jingihoh ha ka dur kot. Na ki nong-Shillong dei Ichse tang u S.M. Amjad Ali uba la pynmih pyrtnei ia ka thup-poiiri jorg u kaba kyrteng Ka Myntoi lane Ka Kot Boit ha ka snem 1888 ia kaba la shon ha ka Baptist Mission Press, Calcutta. Ngi dei ban sngewthuh ba kam long ka kam kaba kai ban phah shon kot shaduh Calcutta ha kito ki por lynda don ka pisa tyngka kaba biang bad kiwei kiwei de ki lad ki lynti. Haba kumta ki sap ki phong bad ka jingkyrang ka dohnud ban sei shabar la jingsngew bad jingshemphang ki la shu shah set slurg bad shu sah ha ka bym iohi briew. Kumba shu kdawroh dei haduh ba la seng ia ka Ri Khasi Press ha Shillong da u Babu Jeebon Roy Mairom ha ka snem 1896 ba la plie syndon war ia ka lad ha kaba ki nongthoh jong ngi kin pynmih pyrtnei ia la ki kot ki sla khlem da shem jingh shuh. Kum ka jaitbynriew ngi kit ram shibun eh ia une uwei na ki "khlur ka Ri" lada mynta ne ha ka lawei.

Hooid, ngim lah ban len ba U Nongkit Khubor u dei ka 'turoi' jong ka Balang Presbyterian ban ia lap ia ka niam Khristan kaba la sdang suh thied bha ha kito ki por ha kine ki rilum jong ngi. Ngim lah ba len ruh sa ia kawei ka jingshisha ba ka jingthmu ba ha jrong tam jong ka Balang Welsh Presbyterian ka long ban ym da ai eh ia ka jingnang jingtip lyngba ka jinghikai bad ki kot pule, hybrei ba lyngba kine, ka jingpynphriang ne pynkylla niam kan kham suk, kham iaid stet bad kham trei kam ha u babun balang. Pynbau ha pyrshah ia kane, ngim lah pat ban

len ia ka jingshisba ba ka jingwan jong ka Welsh Presbyterian Mission la bud ryngkhi bad ka jingkyr-khu khamtam eh ha ka liang ka thoh ka tar lade ha ka jingiadei bad ka ktien ka thylliej ne ka litereshor Khasi.

Lehse kito ki bym dei ki Khristan kin ujour tynggeh ba U Nongkit Khubor u long tang kum u 'atiar' ban 'kit khubor niam' namar ha kiba bun ki ishu la jyllei tang ki jingthoh ba ia dei bad ka niam Khristan, ban pynksan tang la ka jong ka jingngeit bad pynrem ne ktah mationg ia kiwei pat. Kata baroh ka dei kawei pat ka bynta jong ka jingiakren. To ngin ia bishur ia kine ka kotkhubor da ki khamat-hew bym noh shiliang ne da ka jingmut ba la bishur lupa hynrei kum ka kotkhubor kaba la noh synniang sha ka thoh ka tar Khasi.

Ha kane ka kotkhubor ngi iohi ia ka kyrteng jong u Idonkha Lyngdoh Nonglait uba la long u editor banyngkong ia ka Pateng Khristan kaba la mih ha u Risaw 1896 hadien ba U Nongkit Khubor u la sangeh noh imat ha ka snem 1894 Kum ban shu pyakyn-maw, u Idonkha u dei u kni trai jong u Dr. Homiwell Lyngdoh Nonglait uba la long pat de u editor banyngkong jong ka Pateng Khristan hadien ba ka im biang ha u Kyllalyngkot 1937. Ngii iohi ruh ia ka kyrteng u Amirkha Khain (uba dei shipara trai bad u Morkha Joseph Khain) lyngba ka pojim jong u "Ka Jingrwai U Moses" (Kyllalyngkot 1894). Nangta ia u Joel Gatphoh (U kni u Primrose G. Gatphoh) uba la buh matti ia lade lyngba ka pojim jong u "Ka Bor bad ka Burom Blei" (Iaiong, 1894), bad u "Kpa u Phillip" (ne u Ramjan) uba la thoh "Shaphang kaba lamdoh ha kaba kyntiew kurim ha ka niam Khasi" kaba long kum ka jingmaitphang ia kaei kaba iasnoh bad ka jingngeit Khasi.

Hynrei nador kitei haneng, ngi lap ia ki artylli ki kyrteng kiba dang kren briew, ba dang ia i buddien bad dang ktik ia ki jingmut jingpyrkhat jong ngi, bad kita ki dei u Morkha Joseph Khain bad u Rabon Singh Kharsuka kiba la noh u synniang u bynhei uba kordor ha kane ka kotkhubor.

Ha u Nohrah 1891 U Nongkit Khubor u la shon ia ka poim "U Sirlapalang (4 lines)" jong u Morkha Joseph kaba la kylla long ka poim kaba nyngkong tam halor kane ka khanatang jong ka Ri jong ngi. Dei lyngba kane ka poim kaba dang ring bha ia ki nongnule bad ai ksai ia bun kiwei pat ki nongthoh poitri ba hadien jong u, ba ngi iohi ia ka sap thoh noitri bad ka bor pyrkhath une u rathah ka poitri Khasi naduh kito ki snem haba ka poitri jong ngi ki dang shu mih speh. Haba thew bad woh ia kito ki snem, lyngba kane ka poim, u Morkha Joseph u la ieng kum u khlur ba phyrnai tam ha ka sahit ka poitri Khasi hapdeng ki para nongthoh Khasi. La sakhi da ki nuksa ba paw tyngkrein ba une u myllung um shym kut noh ka thoh poitri tang bad "U Sirlapalang" namor ha Ka Ryngkap ba la pynmih nyngkong eh ha ka snem 1967 ngin lar ia kiwei pat ki poim bad ki translation kiha ktik jingnut ia ngi ban ong ba pleng u Khasi um shym kai mo ha ka bor jaheng bad bor thoh, ne jingtip wat ia ki poitri jong ka ri sepngi ruh. Don shihur bah bin ia kren shiphang une u lyngwiar-pyrkhath lada halor "U Sirlapalang" ne kiwei kiwei ki poim. Shisha U Nongkit Khubor u la ai ia la u jong u synniang!

Lyngba kane ka kotkhubor, u Rabon Singh Khar-suka u la pyn ah dak ialade kum "u rangphawar u rang'vuth" hany gkong duh ha ka thoh ka tar Khasi. Ha ki jingthoh jong u kiba la shon kiba ia dei bad ka jingpyrkhat tyrnai ne ka niam Khasi u la long uwei na ki sot-shan uba la ai ksai ia kiwei pat hadien ban bteng ia kaei kaba u la prat phang. Haba shu kdew lyngkot, nei lap ia ki jingthoh jong u kum "Jing-kyndih Sang" (Kyllalyngkot, 1893) bad "Ka Niam Khasi" (R s w, 1893) bad kiwei de. Ia ki jingangnud jong u ban bah ha ka jingthoh ia kum kane ki symboh jingtip la iohi shai hadien ba u la pynmih ia ki kot Ka Kitab Niam Khein Ki Khasi kaba la mih pyr-thei imat ha kaba dang sdang kane ka spah snem ba mynta.

Khatduh, ngi dang don bun ban ia thir ia thain
 halor U Nongkit Khubor lida ha ka liang jong ka kum
 ka kotkhubor, ne ha ka thoh khubor ne ha ka liang
 ban pyroi pynsan ia ka thoh ka tar Khasi ha ka
 spah snem ba la dep.

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Khyndiat Shaphang U Rev. William Williams :

**- Maurice G. Lyngdoh -
President, Khasi Authors' Society.**

U Rev. John Hughes Morris ha ka kitab, *The History of the Welsh Calvinistic Methodist' Foreign Missions* kaba la shon bad pynmih na Liverpool, Wales ha ka snem 1910, u kynthoh kumne :

"In 1889 Mr. William Williams launched the "NONGKIT KHUBOR" (The Messenger) the first periodical in the language."

Lakha ia u Rev. William Williams ha ka 11 tarik u bnai February 1859 ha ka shnong Nanternis, New quay, ha Cardiganshire, North Wales. Ha ki sngi ki jinglong khynnah u la pyndep ia ka jingshong skul iong u ha ka skul ha Capel Neuadd. Nangta ha ki por ka jinglong samla u la leit pyndep sa ia kawei ka kyrdan shongskul ha New Quay Grammar School kaba don ha ka shnong Llandyssul. U lalong u graduate na ka University College of Wales, Aberystwyth ha ka snem 1883.

Shuwa ban ordain Minister ha ka snem 1886, lathung Pastor ia u ha kawei ka Bilang kaba ha Llantwit Vardre kaba ha G'am ha ka 1885. Naduh ki sngi ka jinglong samla u don ka jingangnud ban long u Missionary. Haba la don ka jingkhoh ia ka jingdonkam Missionary sha Ri Khasi, da ka mynsiem kaba kmen u la tyrwa ia lade ba u k'oi ban leit sha ka lyngkha kaba ha Ri Khasi. Kumta haba la thung ia u kum u Missionary, u lamih na Ri Wales ban wan sha Ri Khasi ha ka 28 tarik u bnai September 1887.

U Sahep William Williams u la iawan ryngkat sha Ri Khasi bad ki jong u Sahep J. Ceredic Evans bad ka Mem, U Sahep J. Pengwern Jones bad ka Mem. U Dr. Arthur D Hughes bad ka Mem lem bad I Miss Sarah John. Katno ki la sngewshngain ban iawan lang sha Ri Khasi. Ia U Sahep Pengwern Jones bad

ka Mem lem bad I Miss Sarah John laphah ia ki ba kin leit sdang ia ka lyngkha thymmai jong ka mishon ha Syihet. Ia u Sahep J. Ceredic Evans labuh ba un khmih ia ka kam ha ka thain Sohra bad ki jaka bamarjan bad kumjuh ruh ban pyniaid ia ka Normal School ha Sohra. Ia u Sahep William Williams, u samla uba dangeh dangkhlain, la sngewdei ban buh ia u ba un khmih bad sumar ia ka thain Shella. Ia u Dr. Arthur D. Hughes pat laphah ia u ban khmih ia ka kam ha Jowai.

U Sahep Williams u lalong u biew uba khlain ha ka bor met. U shem jingsngewbha bad jingkmien ban kiew ia ki thiep ki jur, bad ban hiar ia ki rashing lum bad ki lhuh jong ka thain Shella. Um ju isynei ia lade, hynrei tlang bad lyiur, shiit ne khriat, slap ne lyer, u aiti ialade ban shakri ia ki parabriew ha kane ka Ri ha ka kyrteng U Jisu Khrist ha Uba U la pynkyntang ialade naduh ka por ka jinglong samla jong u. U lalong shisha u mishoneri uba la trei shitom. U don ka mynsiem kaba shlur bad ka dohnud kaba brai ban shem ki jingphylla (bold and adventurous spirit). U la tur khlem riej ia ki raieh raidam jong kane ka Ri. U Rev. Ksan na Shella, u lalong u paralog uba ki ju ialeit jingleit ryngkat sha ki shnong kiba kham jigai kum sha ki thain Maram bad Lyngngam. La ong ba u latur sha ki jaka kiba ym pat ju don dohlieh ba la rung hangta ("had pressed forward into regions which no European had entered before".)

U Sahep Williams u don ki sap ki phong kum u nongthoh bad dei kine ki jingtbii kiba la pynlong ia ka mishon ha kata ka por ban pynmih ka kot khubor ha ka ktien Khasi kaba ki jingthmu bakongsan ki long, - Ban hikai bad pynpbriang ha ki briew shaphang ka jingngent bad ki jinghikai Khristan; bad kaba ar ka long, ban kyrsiew bad hikai ia ki jinglong babha ka jingim ha ki briew baruh, u da iohi jugai ruh ia kita ki mawlynnai ka jinglong ba bha ba ki paw byrngut byrngut ha ka imlang sahlang u Khun Khasi Khara. Kumta laseng ia kata ka kotkhubor ba nyngkong eh

bad la ai kyrtong ia ka, "U NONGKIT KHUBOR" (The Messenger) ha ki bnai tlang jong ka suem 1889 bad la thung ia u Sahep William Williams kum u Editor banyngkong eh jong ka. Kane ka Kotkhubor ka mih shisien laibnai. Ka issue ba nyngkong ka paw pyrthei ha u bnai Nohprah (December) 1889. Ka mih tista man ka lai bnai haduh u bnai Jylliew (June) 1891. Ka issue jong u bnai Nailar (September) 1891 kam shym lah ban mih namar dei ha kane ka por ba la phah ia u Sahep Williams ban leit jngoh ia ka kam mishon ha Ri Lushai shipor. Ka issue bakhatduh ka la mih ha u Nohprah (December) 1891. Ka poitri "U Sir Lapalang", kaba 51 tylli ki dkhot, kaba la thoh da u Morkha Joseph ka la mih ha kane ka issue (Nohprah, 1891). Kiwei ki rangbah kiba la ianoh synniang ban ai jingthoh ha "U Nongkit Khubor" ki long, u Idonkha Lyngdoh, u Rabon Sing Kharsuka, u Amirkha, u kpa U Philip, bad kiwei. U Rabon Kharsuka u la pynmih ki jingthoh bakordor shaphang, "Ka Jingkyndiah Sang"; "Ka Niam Khasi"; "Ka Ngah Meikha"; "Ka Mawbynaa" bad "Ki Suidlum Suidwah".

Ia ka jingkhraw u Sahep Williams lah ban iohi hangne ba u pynsgew ha ki 'riewrangbah Khasi ia ka jingangnud jorg u ban pynshat lyngba ka Kotkhubor jong u ia ka 'pyrkhat Khasi' kaba don ha kito ki por. U Rabon Sing Kharsuka, da ka jingthoh jong u shaphang ka Niam Khasi u la wallam ia ka 'pyrkhat Khasi'. Shuh shuh, ure u Sahep Williams u la iohi ruh ia ka jinglong ba-isangsot u Khun Khasi Khara-ki bor ka jingsniew, ka jingngeit-bieit bad ka jingdum ki pynsohsat ia ka jingim u briew. U Sahep u kwah ba ki jinghikal babha ka Niam Khristan kin tyngshain ha ka jingim jong u. Um klet ruh ba u Khasi u don ka sain pyrkhat kaba khlain bha shaphang ka longbriew manbriew babha bad u kwah ruh ban pynshlur ia ki ha kane kane ka phang. Ka Kotkhubor jong u kam shym kynthup tang ia ki jingthoh ba ia dei bad ka Niam Khristan, hynrei kiwei kiwei ki jingthoh ruh kiba ia dei bad ka kolshor u Khasi. U Sahep Williams u don ka mynsiem kaba khraw bad ka jingiohi kaba jngai ba yn ym lah ban dkhat

U Khasi na ka kolshor kaba u la don. U long ba kloi ban buron ia kiei kiei kiba bha jong kiwei pat (secular outlook). U Dr. R. S. Lyngdoh kaba u kynthoh shaphang ki jingthoh u Rabon Sing Kharsuka, u ong, "Kine ki article ha ka kyrteng" "Ka Niam Khasi" ki long ki mawkjat mawnongrim jong ka jing-iar jingroi jong ka jingpyrkhat Khasi ha ki kot ki sla." U Rangbah R.T. Rymbai pat u ong, "Ka Khasi Literature ha ka jingthoh hi, lah ban ong, ka sdang hamar ban sa kut ka spah snem ba khad-khyndai, hadien ba u Rev. William Williams u la pyn-mih ia ka Kotkhubor ba kyrteng, "U Nongkit Khu-bor" ha ka snem 1889.

Hadien ba u Sahep Williams u la wanphai na Ri Lushai, ka mishon ka la pynkynriah jaka trei ia u na Shella sha Mawphlang. La iathuh ba ha ka jingwanphai na ka jingleit lynti bajngai, u Sahep u la ioh ka jingpang shit kaba jur bha bad u la khlad noh ha ka shuonng Mawphlang ha ka 22 tarik u bnai April 1892 hadien ba u ladap tang kumba 33 snem ka rta. U la ioh ban shakri ia ka Kotkhubor tang kumba ar snem tam.

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Balei ! Balei ! Balei !

E.W. Dikhar 10.9 87

Balei ka sfa ka khiih, lada ka lyer kam beh !
Balei ka sngi ka dum, lada u lyoh um kah !
Balei jingshai ka phet, lada ka khmat kam kdet !
Balei um-dum ka tap, lynda synshar ka pap !
Balei jabieng kam skah, ka tur kum 'langmatlah !
Balei thylhej u teh, ba mynsiem ka kyndeh !
Balei ki khmat ki kah, ha shiteng riat phi sah !
Balei u pdot u jnang, shi kyntien phim lait ang ;
Balei phi diaw jingmut, ba shkor ki dung kyllut !
Balei phi khiih khuslai, ba jingmut jngi ha rngai !
Balei jingstad ka phet, ba bor pyrkhat ka phet !
Balei jingtip ka luiñ, na khlieh ha kjat rymbuiñ :
Balei longbriew ka noh, kam ksam bad kam kyrtoh ;
Balei ! Balei ! Balei ! Nangne shano kan shei ?

Phi sngew ki Wah ki ud ! Ki shkor ki set kyllut !
Phi sngew ki khlaw ki jam ! Ha dohnud pleng kam sam !
Phi sngew ki maw ki kyang ! Katta jabieng kam trang !
Ki lum ki wah ki twa, ki phong ka dur kynsha :
Ki shnong ki thaw ki tram, Nangne shano ngin kam ?
Balei ! Balei ! Balei ! Dohnud jong nei kam shei !
Haba ki khun ki kyang, Balei phi thnum phi trang ?
La lyngthohdoh phim twat, kylleng muluk phi shad !
Namar la shet ka pap, phi luiñ ka buit ka sap ?
Balei jingtip ka shoh ? Balei jingstad kam snoh ?
Balei synshar ka khwan ? Ba jinglongbriew ka dan !
Balei bamsap ka krei, kylleng ki ri khun-rei ?
Ba shet u 'lenpula ! Ba jaitbynriew ka pra !
Balei ! Balei ! Balei ! La katta ruh kam shei.

Balei ! Balei ! Balei ! Ba maiñ Rangbah ka lip !
Sawdong ban tur ruma, sha jysieh pap ban tda !
Nia thok khyndai khongpong, ba pap ka pynkiewskong !
Balei ! Balei ! Balei ! Ka hok nylla kam shei.
Tyngkrein ki dak ki pap, ban lei ban tap eit-miaw ?
Ha phi ki khlain tyrpeng, ha phi ki kynram reng ;
Phim sngew ka jinglynñiar, u pait Khasi baiar ?

Phi hui ban shong kii/kti, katne ka ksaid ka ri!
Haba ka ri ka jot, bad jaitbynriew ka tlou;
Wai kynnoh pop ha ki, u dei u sni jong phi;
Ban pyukhin tdong ha tpei, bad duwai kurilei;
Tang Simtyngwileng u prah, ba shuki rhiang u rhah;
Ko khlaifi tyrpeng ka ri, nga buh ka jingkylli;
Balei! Balei! Balei! La katne ruh kam shei?

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Ka bynta ki Nongthoh ha kaba tel ia ka Jaitbynriew (13.8.87)

(D.R. Mawthoh)

Ka jingtei ia ka jaidbynriew ka long bad kyn-
thup ia ki bun ki bynta bad ki liang (spheres and
aspects) jong ka jingim briew :- (1) Kiba iadei bad
ka met ka phad (physical) (2) Kiba iadei bad ka ja-
bieng jingmut jingpyrkhat (mental and intellectual) bad
(3) Kiba iadei bad ka dohnud bad kynja mynsiem
(Spiritual). Kine baroh lai lang ki pynlong ia u briew
uba dap biang (complete man)-ka jinglong kawei baroh
khoit (totality) jong ka jinglong briew man briew.

U nongthoh u don ka jinglong marwei la i jong
hi (seperate individual entity) hynrei ha kajuha kapor
ruh u dei ka bynta jong ka kynhun imlang sablang
(social group) ne ka kynhun jaidbynriew la jong - ka
jaid ka khong (ethnic), ka ktien ka thylliej kren (lang-
uage), ka jaka shonglang imlang (location/spatial) ne
kajuha ka mariang sawdong ba ker ia u (environment
of commoners).

Na kane ka daw, namarkata, u nongthoh um lah
ban lait ne iaid lait phar na kito ki bor ba don saw-
dong ia u kiba ktah (influence) ia ka rukom pyrkhat
pyrdain, rukom mut dur sain dur, rukom kr. n rukom

khana, rukom trei rukom ktah, rukom peit shadien bad shakhmat, rukom pynshongdor ia ka jing m briew, bad kumta ter-ter (general behavioral pattern - thinking/idea/vision/action/life style/value etc). Ha kane ka rukom, ki jinglong bad ki bor sawdong ia u ki don la ka bynta ban saifidur thawdur (mould/influence) ia ka jing-im jong u ha la marwei bad ruh ha ka jingiadei jong u bad kltā ki bor ba don sawdong ia u (environment). U long u jingthaw ka jingpynwan dur na ka mariang sawdong ia u (a social creature of his environmetn/surroundings).

Ha kajuh ka por, u (nongthoh/briew) long ruh u jingthaw bad la ka bor mynsiem, bor pyrkhāt bad bor trei kam ha la marwei shimet lajong hi (seperate individual entity). U don ka bor ban pyndonkam la ka buit ka sap, ka bor ka iktjar, ka pyrkhāt pyrdain bad ter ter - ban iasam ha ka imlang sahlāng jong u. Dei ha kane ka rukom keiñ ba lyngba kane ka pyrkhāt pyrdaiñ shimet jong u bad lyngba ka ktien bad ki jingthoh jong u ba u lah ban sam bynta lem bad ialam jingmut ia uba bun ba lang ia kita ki jingiohi, (vision), ki jingangnūd bad sngewkhia mynsiem bad jingshon jingmut (conviction/aspiration) bad kumta ter-ter ban ialam sha ka jingiabud bad pyntreikam ia kita kiei kiel baroh ba don hapoh jong u. Kltā ki long kiba u la lum la kynshew thup lyngba ki jingpeit ngor, peit thuh peit bniah, ki jingshem bad jingpynshong nia jong u. Ki jingtrei/jingthoh u nongthoh ki long kum ki kalī (vehicle) jingpynlong ne treikam ia kita ki jingpyrkhat barieh jong u ban pynpaw pyrthei shabar ia ka jingngeit, jingshon jingmut, jingsngewkhia jingpynshongnia bad kiwei de ki jingkynat ba puson bha hapoh dohnud ne jabieng jingpyrkhat jong u. U shim dur u shim kylliang na ka mariang sawdong (environment) jong u bad u ai pat na la ka jong sha ki para briew bad ka mariang sawdong ia u.

Halor kane ka jingshisha, ka pyrthei hi baroh kawei bad lyngba ki rta naduh ba la shem lad ia ka thoh ka pule, ka la mad ba “u khulom u kham donbor ban ia ka waitlam arliang syrti” (The pen is migh-

tier than the sword"). Ki jingmut jingpyrkhat bad ki
 jingthawdur saifidur jong ki nongthoh lyngba ki por
 baroh ki la ktah ia u khun byrriw hi satlak pyr-
 thei hi ha ka rukom pyrkhat pyrdain, jingwad Blei
 wad briew, ka trei ka ktah, ka imlang sahlang, ka
 rukom jingim, ka kren ka khana, ka sain hima sain
 ri, ki jingleh jingkam, ki jingpynshong dor jingim briew
 bad kumta ter ter kiba iadei bad u khun bynrIEW shi
 khrum ka bneng. Kum ban shujer nuksa khyndiat,
 ki kot niam kum ka kotbah (Bible), ka Gita ne Ko-
 ran ki la ktah bad pynkylla ia ka rukom wad Blei
 mane Blei jong u khun bynrIEW shityllup. Nangta pat
 ki jingthoh jong u Marx, Engel, u Lenin bad kiwei
 kiwei ki la wanrah dur thymmai ha ka pyrkhat spah
 pyrkhat hajar bad synshar khadar jong ki babun ki briew
 ha ka pyrthei. Ki kam jong u Shakespeare ki la wan
 rah ka jingpynriewspah jingmut jingpyrkhat jong ka
 English Literature. Ngim lah ruh khlem niew kyrteNG
 ia ki katto katne de kiwei ki nongthoh ha la ka lain
 ka lain ne ka sap ka sap kiba la ktah bad pynwandur
 ia ka rukom pyrkhat pyrdain bad ia ka jingim briew
 hi baroh kawei salonsar ka pyrthei kiba ma ngi ruh
 haduh kine ki snai ngi dang kynmaw bad iakren sha-
 phang jong ki. Ngim niew khyndiat na ki tang ban
 shu pynkynmaw:- U Aristotle, Plato, Cicero, Rene-
 Descartes, Friedrich Engels, George Hegel, Thomas
 Hobbes, Immanuel, Kant, Karl Marx, Nietzsche, Blaise
 Pascal, Jean Jacques Rousseau, Bertrand Russel, Seneca,
 Shakespeare, Henry David Thoreau, Voltaire, Max
 weber, Auguste Comte, Herbert Spencer, Anatole France
 Ralph Waldo Emerson, Dante Ben Johnson, Martin
 Luther King, Billy Graham, D.L Moody, Hal Lindsay,
 Sigmund Freud, Karl Jung, Kinsley, H.G. Wells, Huxley,
 Charles Darwin, A Einstein Matthew Arnold, John Bun-
 yan, Beehoven, Mozart, Bach, Michelangelo, C. Dickens,
 Wordsworth, Keats, P.B. Shelley, Tennyson, Dylan
 Thomas, Alvin Toffler, Daniken, Leon Uris, Geoffrey
 Archer, Alex Haley, Lyodd C. Douglas, Zane Grey,
 Louis Lamour, Harold Robbin bad bun bun bah ki-
 wei kiwei kiba ngim lah ban jer kyrteNG lut-la ha-
 ka music, arts, poetry, novels, paintings literature,

philosophy, sociology, psychology economics, politics, religion bad kiwei de. Mano ba lah ban len ba kum ki nongpyrkhat bad nongthoh kim shym la pynroi pynheh ia ka pla jingkyshew spah jong u khun bynriew ha baroh ki liang hi bad ka jinglong briew bad ka shong lang sah lang jong u. Mano ruh ban ym kubur ba kum ki nongthoh ki la leh la ka bynta la ka kamram ba ki sngew kitkhlieh la ha marwei shimet ne ka imlang sahlang ba ki la mih.

Sa kawei pat ka bynta kaba nga kwah ban ia sam bynta hangne ka long ka jingthaw ne jingpynlong ryndan (forum) jingiasyllok phylliew jingmut ia ki bynta baroh jong ka jingkyntiew ia ka jaidbynriew ha baroh ki liang. Baroh lehse, ngi la ju iaioh bynta phluit phlait ban iakren bad iasyllok khana khamtam ha ki iing iapbriew. La ju ioh iasei ne iatai lung leng ia ki kam ri kam jaidbynriew ba pher bapher politics, economics, development, social bad kiwei ki bym da pynhun namar ka por bad ka jaka ruh kam long kaba dei bad ruh bym shym la ioh ia khreh ia pyrkhat sapi bha. Ngi la ju ia bynriaw ia ka jingsngew donkam ia kata ka ryndan (forum) pyrkhat pyrdain ne iatai ia pyni jong ki rangbah kiba sngewkhia bad im-sngi pyrkhat halor ki bynta bapher bapher jong ka jingtei ia la ka ri bad jaidbynriew. Ngi dei ban ioh ia kum kane ka lad ka lynti ha kaba ngi lah shibun ban ia shim bynta ban ia pyrkhat bad ia mih lang la ki jingmut jinpyrkhat bad jingsngewkhia sngewshon mynsiem na ka bynta ban kyntiew ia ka longbriew manbriew ka jaid ka kynja la jong.

Dei hangne kei ba nga kwah ban pynphalang jingmut ba lyngba kane ka kynhun ne ka seng ki nongthoh ba ngin pynlong ia kata ka ryndan iakynduh iashem lang man ki por ban ia pyrkhat ia puson ia kita ki bynta bapher jong ka jaidbynriew ban kyntiew ha ki liang ba bun rukom jong ka longbriew manbriew bad imlang sahlang. Kum ki nongthoh, ngi long ka bynta jong ka jaidbynriew la jong, kum ki nongthoh ngi don ka jingkitkhlieh bad ka kamram hi ban ianoh bynta bad kynshew sha ka thiar kyntiew ri kyntiew

jaidbynriew la jong ha la ki sap ki phong bad ki buit
 ki lad bapher bapher ba la ai U Nongthaw ha ngi
 Bad kumba la leh ki nongthoh nongpyrkhat lyngba ki
 por baroh ma ngi ruh ngin lah ban iarap saindur
 thawdur ia la ka jaidbynriew lyngba ki jingkren bad
 jingthoh jong ngi ban sei ki bor pyrkhat pyrdain bad
 ki bor trei bor ktah bad jinglong ka jaidbynriew baroh
 kawei hi ha ki bynta bapher bapher bad ha ki sap
 ki phong bapher bapher ban rah ban kyntiew ia la
 ka ri bad ka jaidbynriew sha ki kyrdan ba kham sha-
 lor shuh ba u rum u neng un lah ban peit da ka jing-
 burom bad sngewsarong ia ka ri bad jaidbynriew. U
 khulom u don ka bor u nongthoh u don ka bor bad
 u don ka kamram ruh. Ngì dei ban kit la ka lyng-
 kor lajong.

— — — —

Haba Thoh Drama

—S.S. Majaw

Ngan kdew hangne mynta halor ka kyntien 'Act'
 bad 'Scene' kum ka jingphiah bynta ha ki drama Khasi
 jong ngi. Don ki nongthoh kiba la bud beit ia ka
 jong ki phareng, ki da pynbynta ia ki drama sho ki
 'Act', nangta phiah shuh shuh sa sha ki 'Scene'. Don
 kiwei kiba la buh tang da ki scene khlem don Act.
 Ka rukom spel dak jong ki ka long thik kumjuh kum
 ha ka phareng.

Don pat kiwei kiba la pyrshang ban buh bujli
 ia ka kyntien 'Act' bad 'Scene' da ki kyntien Khasi.
 U Dr. John Roberts uba la pruid dak pruid lynti
 nyngkong ha ka thoh drama ha ka ktien Khasi, um
 shym la pyni nuksa ei ei ia kane, namar u la shu
 sei jlot tang khyndiat eh i bynta na ka drama Julius
 Caesar jong u William Shakespeare.

Lehse, napdeng ki para nongthoh drama, dei u Hari Charan Roy uba la buddien kham kloï ia kaei ba la kdew lynti da u Dr. John Roberts. U Charan Roy u la thoh ia ka drama *Ka Savitri* (1910). Ha ka jaka jong ka 'Scene' u la pyrshang nyngkong ban bujli da ka kyntien 'Jingpyni'. Ka jingpyndonkam da ka kyntien 'Jingpyni' kam kah dum ei ei ia ki nongpule, namar ka thew beit phiak ha ka jingmut ia ka 'Scene' ha ka phareng. Hynrei dang lap pat ba ha ki khrep ki khrep u dang pharia shuh ia ka jingpyui sha ki lyngkhot-jingpyni. Kata ka mut ba ia ka 'Scene' la phiah sa sha ki 'Sub-Scene'. Lada kumta ia ka 'Sub-Scene' yn jer da kaei pat ha ka ktien Khasi. Ngam i don daw eiei ba kane ka rukom pynbynta, kumba la leh da u Hari Charan Roy, kan long kaba da donkam ha kaba thoh drama. Lait na ki jingpyni, ym don Act ha kane ka drama.

Ka juh ka stail ka paw ha *Ka Drama u Tirot Singh* ba la thoh da u Victor G. Bareh ; ym don Act hynrei tang ki Jingpyni suda ha ki 18 tylli.

U Dino Nath Roy, uba shipara trai bad u Hari Charan Roy, u la leh kumjuh ha ka drama *Ka Srommotimai* ba la mih pyrthei ha ka 1912. U buh hi da ka kyntien 'Jingpyni'. Ynda u la pynmih ia ka drama *U Tipsngi* (1924) u la pyndonkam beit da ka ktien phareng 'Act' bad 'Scene'. Kumta ruh ka la long ha ka drama *U Arbnai* ia kaba u la thoh naduh ka snem 1912, hynrei ka la paw pyrthei ha ka dur kot tad haduh ka 1979 (hadien ba u la khlad). La kane ka jingpynkylla ka dei ne em ka jong u nongthoh, ne hato ka dei ka jingpynbeit thymmai da ki nongpynmih ia ka kot, ym pat lah ban ong thikna. Dang donkam ban pynshisha ia kane.

Ha ka drama *U Mihngi* (1965) jong u Mondon Bareh, ngi shem ia ki kyntien 'Jingleh' bad 'Jaka'. Khlem da artatien, hangne, 'Jingleh' ka ieng ha ka jaka ka 'Act' bad 'Jaka' ka thew ia ka 'Scene'. Lada kane ka rukom phiah bynta bad ka rukom jer Khasi ki la don lpa ha ka manuscript u Mondon Bareh ha

shwa ba un khlad noh ba ka 1932, kata kan pyni ia ngi ba ka dei ka jingleh jong u nongthoh. Lym kumta, u nongpynbiang bad u nongpynmih pyrthei ia kane ka drama u la don ia ka kti ha kaba phiah bynta ia ka.

U Frank Marpua Pugh, ha ki drama jong u u kyrthup ruh ia kito ba u la pynkylla Khasi, u la pynbynta da kumne harum:

Katba phi mon (1960) — Kam leh — Jaka pyni

Ka tem ding ia ka shla briew (1964) — Akt — Scene

U Macbeth — Akt — Jingpyni

Ka sawangka ia ki saw ngut baiap
mynsaw (1967) — Bynta — Scene

Ka sawangka ia ki san ngut baiap
(1967 — Akt — Scene

Nangne, ngi iohi ba wat u Frank M. Pugh u dang long bad ieng ar jingmut; um pat lah ai, ban rai kaba biang sbiak, kaba iahap tar, ban ai jinghun ia ngi khnang ba ngin ym ia shat sohtyngkoh nangne shatai, nangtai shane. Tang ia ka kyntien 'Akt' u la pyndonkam lai dur lai sur (i) da ka kylla ktien Khasi 'Kamleh'; (ii) da kaba spel Khasi 'Akt'; (iii) da kaba buh syndon da ka 'Bynta'. Nangta ia ka 'Scene' u thawdur ar rukom (i) 'Jaka pyni'; (ii) 'Jingpyni'.

Ha u Simon Jenkin Duncan, u D. S. Khongdup, u O. Lamare, u Hamarbiabiang Myllemngap bad u H. O. Mawrie, kiba la thoh la ki drama, kine kim shym thoh ne jer Khasi; hynrei ki bud thik kumba la thoh la spel dak ha ka phareng.

Wat ha ka translation U Androkliis bad u Sing da u S.J. Duncan na ka drama Androcles and the Lion jong u George Bernard Shaw, u nongkylla Khasi

u pyndonkam hi da ka kyntien 'Act'. La leh kum-
juh da u Donbok T. Laloo ha ka Shihar ki drama
bad da u Carlus L. Lare ha ka kpong ka jingieit.

Dei ha Ka Shangkhawiah ki Rang jong u Peace
Roy Pariat, kat kum ka sien shon ba nyngkong ha
ka snem 1979, ba kine ki kyntien 'Act' ne 'Scene'
kim paw satia la ha ka jingmut phareng ne Khasi.
U wanrah pynban da kawei pat ka kyntien phareng
'screen' ia kaba ha ka ktien Khasi ka kham mut beit
ia kato ka 'pyrda' ha ka rynsan ialehkai thiatar.

Ynda la pynbeit pynjlih ia kine ki kynrum kyn-
ram, kiba mih na ka jingphiah sha ki screen, da u
Anthony Jala, ka sien shon ba ar ha ka snem
1987 ka la paw pyrthei ha ka rukom ba kham wan-
dur wandar Ka la mih ryngkat bad ki Act kyn-
thup bad ki Scene de.

Ym don jingbatai jingpynshai na ka liang u
Peace Roy Pariat, aiu u mut da ka kyntien 'screen'
ha ka drama. La u thmu ia ka 'Act' ne ka 'Scene'
kam ai jingshai satia ia ngi. Da kaba shu tharai, i-
mat, ka kham iajan jingmut bad ka kyntien 'Scene'.

Phai sa sha Ka Saia Nongum jong u Phrangsngi
Kharlukh, ia kaba ma u hi u la rai pynskhem ba
ka dei tang ka Daielok, ym ka drama. Balei pat une
u nongthoh u da pyndonkam da ka kyntien 'Dhara';
ym da ki 'lynnong' re ki 'bynta' lada ka long tang
ka daielok? Da ka 'Dhara' ka lam pynsngewthuh
ia ngi kumba ka dei ka jaka rynsan aiu re, ha kaba
ka jingkah bad jingplie jain pyrda ka don hakhmat
mar pyrshab ia ka pharg ki nongpentkai. Kumta ka
jingmut 'dhara' kan kham iajan shibun bad ka 'scene'
ne ka 'screen' kumba leh u Peace Roy Pariat.

Peit thuh ia kine harum kiwei pat ki nongthoh
drama kumno ki la leh :-

U H. W. Sten : Ka Mahadei - Bynta - Jaka
U A. Jala : Haba ka kupar jot ka dawa - Bynta - xxx

- U J.S. Shangpliang : Ka Ri Umsnam - Bynta - xxx
- U R. Nongkynrih : Ka bniat namar ka
bniat - Bynta - Scene
- U R. Phankon : Ka sngi khatduh u Tirot
Singh - xxx - Jaka
- U R. Phankon : Ka Elekshon - xxxx - Jaka
- U R. Phankon : Kynmaw la ka kamram - xxxx - Jaka
- U W.D. Jyrwa : Ki sohpdung ka jingphoh -
sniew - xxx - Scene
- U P.T. Marwein : Pyrsa Poi-ei - Bynta - xxx
- U P.T. Marwein : Ka leitwad dawai - Bynta - xxx
- U L.H. Pde : Yn map - Bynta - xxx
- U P. Malngiang : Sha ka khlemrain - xxx - Scene
- U R. Phankon : Koidi 16670 - Bynta - Jaka
- U R. Phankon : U Kiang Nongbah - Bynta - Jaka
- Ka P. Toi : Nga ieit eh ngam banse - Akt - Pyrda
- U P.T. Marwein : Ieit ne Bieit - xxxx - Jingpaw
- U P.T. Marwein : Ka Rijat - Bynta - Jingpaw
- U P.T. Marwein : Ka Ieit Bieit - xxx - Jingpaw
- U P.T. Marwein : Ka jingkwah khatduh - xxx - Jingpaw
- U S.K. Majaw : Ki khun Syiem - xxx - xxxx
- U N.B.N. Rynjah : Kumba phi bet
kumta phin ot - Bynta - xxx

Na kane ka list ki drama, ka pynpaw shai ba-
don ka jingkyndrum kynram, ka jinghymryntih bad jing

bymialong shisur jingmut jong ki nongthoh ha kaba pyndonkam ia ka kyntien 'Act' bad 'Scene'. Ka kyntien 'pyrda' ha ka Phidalia Toi ka ieng ha ka jaka ka 'sceae'; katba ka 'jingpaw' ha u P.T. Marwein ka ieng na ka bynta ki 'scene'; bad 'bynta' pat ha u i kumba ka ieng ia ka 'Act'. Hynrei ynda la bishar ia ka rukom phiah jong u ia ka Ka Leit Wad Dawai la shem ba don haduh 15 tylli ki bynta. Hato lah ban nïew ia ki ba ki dei 15 tylli ki Act? Kata kam lah ban long namar ba ym ju don drama ha ka pyrthei ka ban don haduh 15 Act.

Na kaei ba la kdew bad kynthoh haneng, nga don ban ong da kumne harum :

(a) Katba nang bun ki nongthoh drama Khasi, katta ruh nang bun ki kynrum kynram. Uwei uwei baroh u jer u thoh ha la ka mon, ha la ka jing-sngewbit, kat na la ka jingsngewthuh shimet shimet.

(b) Kumba long mvnta, ym pat don ka jingiamir jingmut para nongthoh drama; da kumno yn khot ia ka 'Act' bad da kumno pat ia ka 'Scene'?

(c) Napdeng kine ki rukom jer ba la pyndonkam da ki para nongthoh, to ngin ia jied da ka jingiahun lang ia kano kano kaba bha tam bad kaba da kit ia ka jingmut ba biang sbiak.

(d) Lada para nongthoh drama, kim pat iashai kdar ha ka jingmut, kan jin da la kham bha ban iai pyndonkam shwa da ki kyntien phareng kumba ki long, lane lah ban shu spel Khasi noh ia ki.

— — — —

U MAWNGUID-BRIEW

da u Kitbor W. Nongrum

Ha sngap ha sngew ko Khun ka Ri,
Ia khanatang ha Ri jong ngi;
Kata ka dei i'u Mawnguid-briew,
Kaba myllung bad ba sngewngiew.

Kata ka jia ha por hyndai,
Mynba pyrthei ka dang shong sbai;
Tang da kawei ka ktien ki kren,
U khun bynriew, maw, dieng, mrad mreng.

Ka khanatang ka sah ka neh,
Ia ka nongrep shiliang Mawbeh;
Ka da ialam khun rit khun heh,
Kin nang shongkai h'u mawsiang heh.

Ynda sngewthait ka shong rieh tngen,
Bad la ki khun ka ia myllen;
Khun-rit ka ai ka buin ka thieng,
Ba in palei ban jah ka sliang.

Shuwa ban ieng ka trei lyngkha,
Ia la khun-heh ka b'ihah lypa;
loh ba khun-rit i thngan ne iam
Ba kan pynkoh ka ja b'in bam.

Khun-rit ba buin ia kmie i snoh,
I iam pangnud, ka kmie ka khroh;
Ynda kynoi i shoh ka khmat,
Ha ka khun-heh ka ai ban bat.

Naba ichthiah khun-rit i rot,
I iam dukhi i iam kyrot;
Hynmen ka bah ba in suk nud,
Ka kdew ki dieng, ki lum, ka phud.

Hynmen ka khroh ban en para,
Katba ka kmie dang trei lyngkha-
*Ko hep baieit, wat iam seh hep,
Mei in sa wan ynda la dep!

Para ha met i rot i phoi,
Ka khroh ka kjor ka bah kynoi.
"Ko hep baieit to sngap thiah noh,
Katto la kdang ja ba nga koh".

Hynmen ba ieng, kynsan sngewpher,
Kjat ki tyrsain pyrsat liyer ;
Ka peit ia kjat ioh bit khawja,
Hynrei iohi thliew ba i ma.

Mawsiang u pait, khun briew ban nguid,
Shyntur ba ang ban peit kum ksuid ;
Hamar kumta, ki kjat ki jah
Ki ngam shapoh ban sei kam lah.

Hynmen bapli ka kyang pyrta,
Ia kmie ka khot katlah katiai ;
"Ale seh Mei, shaei ngi poi",
Ka bah kynoi para ba phoi.

Kmie kam pynsngew ia khun ka khot,
Kynbat ka thliew ka dem minot.
"Ap ngan sa wan sa tang shiphang
Tang myntoi ei ban dep ka phang".

Katba u maw u nguid ia ki,
Sur iam, kynoi ka jah suki ;
Hynrei hynmen ka kynoi sah
Ia la para ha met ka bah.

Ynda ka kmie ka poi hangta,
Ka wad ia khun ka khot pyrta ;
Ynda kum peit jaka madan,
Ka thliew ba ngiew ka i pynban.

"A wow ko Blei!", kmie ka pyrta,
Pding ka kyllon iapler hangta ;
Katban wan poi iarap ia ki,
Long lehnohei, ki khun bapli.

Ko Phud Phie-bah bad Umjaut
Rah khanatang shaba pha tuid ;
I'u Mawnguid-briew shiliang Mawbeh.
Ka dak nguid briew ha u ka neh.

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Two preceptions of U Tirot Sing

(*Dr. David Reid Syiemlieh*)

(16.7.88)

■

Permit me at the outset to express my thanks to the Khasi Author's Society for the honour you do me to address this distinguished gathering of Khasi authors. I feel somewhat uneasy, I must confess, that I am of my limitations, that my research has largely been based on a study of British Colonialism in the hill areas of north east India. I am encouraged to presume that the Society has found my efforts somewhat relevant to understanding what is currently happening among our people. The Society's efforts to encourage the growth of Khasi literature in its many forms is indeed an inspiration to many a young writer. We wish the Khasi Author's Society continue to give leadership and direction towards the enrichment of our literature.

Many among your members have had much to write on the man who is the subject matter of today's meeting. The Society's Secretary had requested me to talk on the life and times of U Tirot Sing. However, realizing that I would be addressing a gathering of writers far more knowledgeable than I am of U Tirot Sing, I have decided not to speak on what could possibly become a eulogy, since we happen to assemble on the eve of the one hundred and fifty third death anniversary of the man. I propose to use my training as a professional historian to project the two perceptions of the man, the British perception from the pens of colonial administrators, not necessarily the correct view and which stands in direct contrast to the contemporary view as seen by you and me.

II

It is not necessary here to give the origins of the Khasi resistance to British penetration into our hills that started with the Nongkhlaw massacre of 4th April 1829. Suffice it to say that the Khasis, both chiefs and people were worried by the manner in which the British had begun entrenching themselves, that with the arrival of soldiers and convicts from Assam and Sylhet to construct the road through the hills, the start of a sanatorium at Nongkhlaw and suggestions for another at Cherrapunjee and the British control of the northern and southern foothills that had since times past been the territories of Khasi Syiems. Moreover, the British had cleverly entered into treaties with Khasi chiefs who may not have known the implications at the time of their consent. The official apology for the outbreak has been ascribed to "the false and foolish speech of a Bengalee Chupprasee, who, in a dispute with the Cassyas...had threatened them with his master's vengeance, and had plainly told them that it entered into his master's plans to subject them to taxation, the same as the inhabitants of the plains."¹ All this created a fear psychosis amongst the hillmen, the expression of which was to involve practically all the Khasi states in a serious and protracted resistance to British rule. Over three years the Khasis fought the Phareng with the fortunes of success and dispaire of loss occurring to both belligerent groups. With the 'surrender' of u Tirot Sing on 13 January 1833, the British could have pride to say that the resistance was at an end, though Sngap Sing of Maharam continued the struggle till he finally laid down arms in February 1839.²

Tirot's involvement in the 'massacre' has not been fully established. An official publication said that he "was prominently concerned in the massacre of two British officers." It was for that sad event and the role he played in giving leadership, guidance and direction to the resistance from April 1829 to his 'surrender' in January 1833, that he suffered deportation and im-

prisonment. One of the first accounts of the origins and causes of the struggle was published in 1835 while Tirof Sing was still alive.³ The author wrote of the incident of 4 April as "an act of the most atrocious cruelty", and in words very typical of British Officers then continued, "The vengeance of a savage is never satiated but in the blood of his opponents," for which a general confederacy was formed, "for the extermination of the low-land strangers." Not for a moment imagining the fear of the Khasis that they would lose their independence, he cried out against the Khasis' "atrocious conspiracy", and the "diabolical cruelty" of "these misguided and infuriated savages." Implying the Khasis were far more savage than others they had come into contact with Pemberton continues, "conscious that they had violated every pledge which even savages are accustomed to regard with superstitious reverence (the Khasis) viewed with suspicion every pacific overture."⁴ So well written was the description to his readers that many writers continued to use these same passages in later books. For instance, the official historian⁵ of the period took large extracts from Pemberton's work. So did another official⁶ who later took to missionary work. Another missionary, Alexander Lish, who for many years worked in and around Cherapunji, has in a very informative essay on the Khasis made specific mention to the "inhuman acts" of Tirof Sing.⁷ One would have expected that such descriptions would have been toned down in time. No, the "savage" refrain continued well into the early years of this century, for such a word continued to be transferred from the official mind into official publications. The Gazetteer of the Khasi Hills described the 1829 event as "wanton outrage" of "treacherous and suspicious Khasis."⁸

The other side of British impressions though are quite appreciative of the Khasis, Robert Lindsay, the Collector of Sylhet in the late 1770s who was one of the first Europeans to come into contact with the hill-men believed, "they are a good set of people with

principles far superior to the inhabitants upon the lowlands."⁹ The biographer of David Scott who accompanied the Agent to Nongkhlaw in 1826, has immortalised Khasi decorum and principle in the oft quoted passage relating to the meeting of Khasi Chiefs in durbar to decide on the construction of a road. Even Scott's impatience to win the decision by an offer of liberal helpings of rum could not be accepted, "until they had come to a determination upon the point at issue."¹⁰ Some seventy years after the Anglo Khasi war, the arch imperialist Curzon in an address to the Syiem of Nongkhlaw dated New Year 1903 said, "Not without courageous fighting and there is much to the credit of your Nation in the regard of the long struggle which, however, lamentably commenced, exhibited the bravery and endurance of Tirot Sing of Nongkhlaw."¹¹

But, were the Khasis with Tirot Sing the only murderers? It is well known how in the later course of the resistance the British used measures to win the struggle by burning villages, blocking the paths from where the Khasis procured their commodities and exchanged their wares, in similar manner as would be resorted to in Jammu rebellions of the 1860s. Moreover they used the full might of their armed force to suppress what Bentinck and Auckland dismissed as a "bow and arrow insurrection."¹²

The British constituted a different race with whom the Khasis had come into contact with from the last decades of the eighteenth century. Once the British were in the process of becoming the paramount power their racist attitude was heightened and they became ever conscious of becoming a master race. Europeans generally viewed the Indians with hatred, contempt, dislike and distrust. They boasted of their inherent all round superiority in justification of their political domination. They indiscriminately applied derogatory remarks to the Indians, calling them niggers, black or the words used earlier. They regarded all men as inferior to them in all respects. It included

the belief in a natural mission and the often genuine, sometimes hypocritical belief in the duty of the advanced people to bring civilization and good administration to their natives. The most famous of the imperialist slogans runs:

Take up the White Man's Burden -
 Send forth the best ye breed -
 Go bind your sons to exile
 To serve your captives' need;
 To wait in heavy harness,
 On fluttered folk and wild -
 Your half-caught sullen peoples,
 Half-devil and half-child.

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III

During British direct and indirect rule over the Khasi Hills little was said of the Khasi resistance and its leaders other than what figured in history books¹⁴ and official reports. Yet tradition of the life of U Tirot Sing remained in the form of oral stories, for Homiwell Lyngdoh could trace the antecedents of this Syiem. Lyngdoh's *Ki Syiem Khasi* had Synteng is even today a valuable source book. This medical practitioner in a very dispassionate manner has left for us a history of our Syiems, largely collected from folk tradition. Writing the book at a time when it was not appropriate to focus attention on Tirot, we find therefore merely a simple narration in time and space.¹⁵ It is from the oral tradition that writers say U Tirot Sing died of a stomach disorder,¹⁶ and that he was visited by his son and kinsmen before his death.¹⁷ What is very surprising, and for which no answers come, is, that there is no tradition of the cremation!

burial of the Chief or of where his mortal remains were laid to rest. What was his age at the time of his succession and death? Did he marry a Khasi girl or someone related to the Nawab of Dhaka? ¹⁸ If the bones of the deceased Syiems of Nongkhlaw were by tradition laid in Mawshyieng's at Mawmluh, ¹⁹ and if there was contact with the Syiem at Dhaka, how were his bones not also deposited there? How true is it that Tirot's mother, Ka Ksan saved the life of Davit Scott? Was Tirot Sing forgotten so long that we now have to begin afresh our search for the life of this emerging patriot?

The Khasi states were small in size and population, economically dependant to a large part on the British raj. Anything to revive the role of the man would have been tantamount to conspiracy, particularly during the later part of the Indian national movement when the British rules would try and prevent the "winds of change" from British India finding its way into the Indian states. Moreover, there was insignificant political activity in these hills for only a small portion came under the direct control of the Crown. Indian national consciousness had little impact in this area and the want of local heroes has not been felt. Could I be correct to say that one reason for the loss we are in is that tradition was not put to written form till only lately? Only with independence and after the tense decision to join India has the Khasis feeling of being Indian become universal. It is in this background that the new perception of U Tirot Sing emerges.

On 15 December 1952, Jairamdas Doulatram, Governor of Assam, laid the foundation stone of the Tirot Sing Memorial at Mairang. On that occasion he spoke of the "rare courage and dignity" of the man and hoped "that his name would find its due place in the history of India's Independence." He agreed that commemoration in stone was appropriate but requested a "second memorial" in the form of a very

good biography.²⁰ On 29 March 1954, the same Governor unveiled the monument on what was then believed to be the 120th death anniversary of the Syiem.

The background in which the people of Nongkhlaw erected the memorial was that of independent India. Behind them lay the national movement and its success in achieving independence. In this perspective the role of resistance leaders was highly relevant and carried strong emotional overtones.

The legend of U Tirot Sing was growing and it soon found expression in many form, in songs, poetries, dramas, in biographies and other literature and in art. Friends here will be quite aware of the tribute paid to this Khasi Chief in the songs of Elkin Swer, T.T. Mukhim, Rana Kharkongor, Lis Syiemlieh, Skendrowell Syiemlieh and Chostertfield Khongwir. Their songs have done much to relieve the life of their subject and has perhaps more than the written word carried the message of the role the man played in Khasi History. Another powerful media that is gaining significance is the perception of U Tirot Sing in the mind of the artist. Three drawings depict what the man could have looked like. Perhaps the first of these impressions was the one in which U Tirot Sing - as someone was made to comment - looks like a Roman soldier.²¹ Another impression in colour gives a much better picture of what he could have looked like, with raised sword, shield, a quiver of arrows, a Jainspong and costumes very typical of what Khasis wore.²² The last of the three artists impression came from a demand that a stamp should be released on this famous Khasi hero. The stamp which is in circulation, and which will be released on the 18th of this month is drawn on the same lines as the description above but with a difference; Tirot Sing here has a more round and young face compared to the thin and more aged look of the second description. These artists, particularly those of the second and third drawings discussed, have come close to what we all can imagine the Syiem may have looked

like, tall, robust, fierce and warlike. Now with three artists' impressions, comes some questions, which one should be accepted as nearest to what the man looked like? Should drawings be in colour or monochrome? Would it not have been better to emphasise costume and weapons against a shadow impression of U Tirot Sing? Why I am asking these questions is that some day a drawing or painting of Tirot Sing may be discovered, which would necessitate the alteration of the images now in use.

Khasi literature has two important dramas on Tirot Sing. In 1956, was published in English, V. G. Bareh's *U Tirot Sing*, the staging of which I am told had some of the members of this Society playing important roles. Two short dramas of the Rympei Theatrical Centre, R. G. Phankon's *Ka Sngi Khadduh*, and H. A. M. Nongrum's *Ka Kput Kylliang* formed the base for Reginald Nongkynrih's *Ka Bniat Namar Ka Bniat*, published in 1985, and staged that same year. I wonder if any of you here would recall a Bengali theatrical group from Calcutta staging a drama of U Tirot Sing in Shillong and other urban centres in these hills, sometime before independence. That drama (will someone search for the script) would have been the first attempt to kindle interest in U Tirot Sing. The dramatist when writing his script has two points to consider the stage settings and his audience. These dramas, excellent pieces of work, however, do have their shortcomings which will be discussed presently.

Surprising Khasi poetic imagination has not given any serious attention to U Tirot Sing. There are many poems where he is referred to, but he is not the main subject of such poems. His name is mentioned when the poet appeals to patriotism, bravery and the like. Why is this so, some of my friends here may answer. Permit me to divert your attention to one poem in particular. We talk so much of U Tirot Sing, have done so much for immortalising his name to the neglect of some allies and contem-

poraries of this Syiem of Nongkhlaw. This has prompted Jor Manik Syiem, to write his 6 stanza poem 'Syiem Bor Manik II' in which the last four lineaments : ²³

U maw kyrteŋ la tei ha Sor Shyllong
 Laingut ki khla ka wait buh jingkyŋmaw
 Ia phi wat la u trai, hima phi long
 H'u Mot oh-shrong kyrteŋ jong phi kam paw.

It is not that we are giving too much attention to Tirot Sing. It is - we have not given sufficient thought to other Khasi personalities of significance. Another poem that takes us to such a direction says : ²⁴

And four great warriors of East Meghalaya,
 Land of ki Hyn'jew'iep: North East India.
 U Bormanik Syiem and U Kiang Nangbah,
 U Sngap Sing Syiem and U Tirot Sing Syiem
 With reverence in silence, to them homage we pay;
 Forever may their soul (s) to rest in peace we pray.

Daulairam's request for a "second monument" took quite some time before short and longer biographies were published. I have in mind the works of Hipshon Roy, ²⁵ J.L. Tarang ²⁶ and Hamlet Barch. ²⁷ The foreward to Roy's pamphlet says Tirot Sing "was one of the gems among the patriots" and he is "a martyr by his death in prison". ²⁸ The author considered U Tirot Sing as "one of the MOST HEROIC but little known figures of the History of India." ²⁹ Tarang's more detailed study and Barch's book have both made a fine effort to account for the early life of the Syiem and down to his last days. The publication of these two works have enabled a wide section of people, in the state and beyond to read the story of one of the greatest Khasi chiefs. In his concluding remarks Tarang says that "Tirot Sing has become a Cult, a Legend and a Myth all at once." ³⁰ Barch's book has such a number of appreciative adjectives that it would be quite a job indicating them all in

this paper. Books apart, a very informative souvenir was published to 'celebrate' the 150th Death Anniversary of the Syiem. A Khasi translation of the articles published in this souvenir has given the Khasis a chance to read in their own script what perhaps is the only small book on the subject in the vernacular.³¹

There are numerous references to a manuscript on this Khasi figure written by late Norman Singh Syiem, of the ruling clan of Hima Nongkhlaw. We are convinced that the author had much to say on what was not hitherto known-but still remains unknown because, sadly that manuscript has never been published. It is from stray references to this work that we are told Tirot Sing married into the family of the Nawab of Dhaka. This if true, should be a pointer where next to go to search for even fragmentary information towards increasing our knowledge of the Syiem.

For too long have we believed that Tirot Sing died in jail. This mistaken view was responsible for dramas, inscriptions and monuments and even works of history describing the wretched end of the Syiem, far away from home in a dark and miserable dungeon. While we may excuse the dramatist for this fallacy, a historian who quotes from a drama as if the drama were based on facts is unpardonable. Hamlet Barch who has extensively quoted from his brother's drama should have carefully verified his 'facts' before acceptance in his writings on U Tirot Singh.³² He has done this even though he says that biographies "should throw realistic reflections upon such an illustrious personage."³³

Tirot Sing has not yet found his biographer. Roy's pamphlet may have served the purpose of popularising the man to a wider audience, but I believe the short account had a different purpose.³⁴ Tiarang's work could have been better but for want of time, and Barch's

book needs much revision. There are still so many sources that have not been tapped - for instance, the contemporary Bengali newspapers, Bengali folk tradition and a more vigorous search through Government correspondence.

The modern Indian intellect is often caught in a dichotomy. While he appreciates some of the more positive benefits of our former masters, and often emulates them, he is drawn towards his past before the British impact which directs his attitudes to things around him. This dichotomy is apparent in our perceptions of U Tirot Sing. There is a conscious attempt today to project Tirot Sing as a 'national hero'. Much as we may subscribe to this we should not forget that Tirot fought not for India, the notion of which was not even emerging then; he fought for these hills. Tirot is what Irfan Habib would put it a local national hero.³⁵

To this hero I sing:³⁶

The sun writes its first few lines of
poetry in the morning -
the sounds and light of earth thread
around and
sink into the hilly retreats of peace.

To us, the bond of blood is a reminder
of the long
trek of our wandering race,
and now centuries after,
we gather into an arm of resistance.

I grew up to the smell of coarse grain
drying in the sun
and the taste of dried fish and hurdles,
and dreams were shaped by the rural
lanterns lit up at dusk.

Now in an exile, not mine,
I weep the bitterness of broken
births -
return me to my land.

Give the grass a chance to grow
again!

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24. L.G. Shullai, "Forever may their Soul to rest in peace we pray", *The Implanter*, 7 December 1985, p. 4.
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27. H. Bareh, *op. cit.*
28. H. Roy, *op. cit.*, Forward.
29. Roy has here quoted the words of R.M. Lahiri, *The Annexation of Assam*, Calcutta, 1975, p. 96, with emphasis on MOST HEROIC.
30. J.E. Tariang, *op. cit.*, p. 48
31. Shispah Sanphew Snem Mynshwa, Khasi Cultural Society, (nd).
32. H. Bareh, *op. cit.*, pp. 116-117; *Souvenir U Tirot Singh*, pp. 27-28.
33. H. Bareh, *U Tirot Singh*, p. vi.
34. Read : Our memory is still green about the British plan for a Crown Colony in these Eastern Hills States and if the Khasi Hills, as Robertson planned, had become a European Colony the British plan in this century of a Crown Colony

would have become a reality and the history of the Indian sub-continent would have been different indeed. Robertson's plan is not dead. The flow of foreign money and interest for the body and soul of the inhabitants of the North Eastern region today may well ultimately lead to the fulfilment of Robertson's dream, H. Roy, op.cit.

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PYNLONG SPAH IA KA JAKHLIA

Man la ka sngi ka jingmih ka jakhlia na ki brielw ne na ki mrad ha kane ka ri jongngi ka bym lah shuh ban ong. Ka jakhlia kaba mih na ki jingthung, ki langiap, u skop, u jyntang, ki sla dieng, ki phlang ki kynbat bad na ki sem ri jingri lah da kaba jem eh ban pynkylla ia ki sha ka sboh kaba kordor da kaba buh pynpyut ia ki ha kawei ka jaka bad ia kane la ju tip kum ka sboh eit ne sboh niut. Lada pynkylla ia kine ki jakhlia sha ka sboh, ym tang ba ka pynsboh bad ai jingbam ia ka khyndew hynrei ka pynbha ruh ia ka khyndew kaba donkam ban thung bad pynmih soh uba bha baroh shilynter.

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Bad pynshong shngain ia ka Lawei,
Ka ri bad jaidbyriew baroh kawei
Jingkordor khyndew long kum jinglailuid
Ban niewkor nang tang lajan duh,
Mariang laleh la kamram, Wat kynnob shuh
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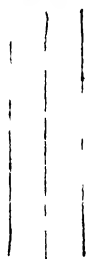
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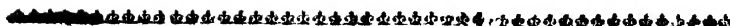
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